Infinite, at the difficulties which meet our intelli"
gence when it tries to conceive the absolute and
omnipresent Reality, we shall see that the whole
difficulty is verbal and conceptual and not real. Our
intelligence looks at its concept of the Absolute
and sees that it must be indeterminable and at the
same time it sees a world of determinations which
emanates from the Absolute and exists in it,—for it
can emanate from nowhere else and can exist
nowhere else; it is further baffled by the affirmation,.
also hardly disputable on the premisses, that all
these determinates are nothing else than this very
indeterminable Absolute. But the contradiction
disappears when we understand that the indeter-
minability is not in its true sense negative, not an
imposition of incapacity on the Infinite, but posi-
tive, a freedom within itself from limitation by
its own determinations and necessarily a freedom
from all external determination by anything not
itself, since there is no real possibility of such a
not-self coming into existence. The Infinite is
illimitably free, free to determine itself infinitely,.
free from all restraining effect of its own creations.
In fact the Infinite does not create, it manifests

what is in itself, in its own essence of reality; it
is itself that essence of all reality and all realities
are powers of that one Reality. The Absolute
neither creates nor is created,—in the current sense
of making or being made; we can speak of creation
only in the sense of the Being becoming in form
and movement what it already is in substance and